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THE REVIEW OF RELIGIONS

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The Review of Religions

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to the Cause of Islam

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

The Review of Religions

RABWAH, WEST PAKISTAN

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Jesus in the Light of History

The 20th century has witnessed stupendous changes. A new spirit of enquiry has swept across the entire world. New inventions, new discoveries and new philsophies have taken place of the old. Man has gone from the depths of oceans to the heights of the seventh heaven to know all about the cosmos. There is change as much in ways of thinking as in perspective. But in the realm of religion, scholarly research has not gone far enough. The camps of believers and disbelievers still swap oaths and edicts and the best that modren age has called for is a *status quo* grounded in the principle of "live and let live" which is another label for fundamental four freedoms. Modern critique has been less concerned with the historical aspects of religious institutions than with their philosophic basis.

Christianity, for instance, has found little favour with the modern science mainly on account of its unscientific theories about cosmos and its early opposition to the advancement of knowledge. Serious attention has clearly not been paid to the story of Christianity as an historical development, owing far less to divine intervention than to the exigencies of the time, its gigantic hold on the minds and money of man.

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Christ, the son of God, the word incarnate, or the word made flesh, is, in final analysis, the self-same divine creator appearing as son of Mary, His own first born and only begotton, dying a mock death at the cross in the midst of the wild jeers of the Jews and his own fake groans.

For, if by an inexplicable miracle, the Mighty, the Limitless, the Vast God could shrink to microscopic diminuity and be born a full-term normal baby, causing no mean pains to an innocent maiden and live long enough to preach the 'gospel' and finding the world full of 'serpents' and 'swine', decided to make amends for the original mistake of creating 'sinning' Adam, by managing to get himself hanged, this amazing feat would no doubt cause among believing folks a tremendous wave of wonder. The innocent fact that a single stroke of simple faith in the 'lamb carring away the sins of man' was good enough for salvation would create a clamorous and urgent urge for prayer to the Lord among men of succeeding generations and of countries other than Palestine, to likewise carry away their sins and likewise favour them with his physical appearance so

that they may testify. The repetition of the feat would certainly not be a hard job for the 'Lord of hosts'. He would find Jews of every generation ready to oblige him with a few nails and a crown of thorns. If a drama could be acted once for purging the conscience of God of the original mistake of making 'in His image' a man who, unfortunately due to sudden or untimely exposure or some error in the process of development, fell short of the specification, the sinning generations of the same Adam are still there and embarked, without even a shred of doubt in the minds of the Church dignitaries, on a course of much greater iniquity than ever before. The scene of cross could therefore be easily re-enacted times out of number to carry away another and yet another and, certainly, a heavier load of sins each time.

It is unfortunate that adequate pains have not been taken by the 'age of science' to enquire into the smoky haze of sanctity that shrouds the elusive figure of Jesus, a man-made pyramid of superstitious credulity. It was only the Promised Messiah, the Holy Founder of the Renaissance of Islam, who lifted the veil and laid bare the human skeleton over-laid with so much imagery and mythical padding. Since his mighty stroke of pen that first burst the 1900-year old bubble, there has been a mass of evidence coming to surface to explode the great imposition that has so long kept human faith bound hand and feet in the labyrinth of dark paganland.

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Students of history are coming up with scraps of evidence which, in due course of time, must grow in seriousness and volume causing eventually inquiring

minds to delve deeper and re-discover the historical and real Jesus stripped of all trappings and colour which admiring souls have bestowed on him with little thought of the colossal injury they were doing to the cause of human salvation. A recent piece of information is furnished by the able historian Hendrik Willem Van Loon in his interesting work, "The story of mankind".

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It throws revealing light on the status and claims of Jesus as known to his contemporaries and their immediate successors. The beliefs and stories current in the time of Jesus and later of Paul are stated in a couple of personal letters exchanged by two blood relations who did not belong to the Christian community and, as would appear from the contents of their letters, were not only not hostile to the new faith but quite sympathetic in their attitude to its two great leaders, Jesus and Paul. The information sought and given in the letters is of great histotrical value and deserves serious consideration and must be categorized on its intrinsic merits and on the score of its guileless and innocent and straight tone, wording and spirit as authentic in the highest degree. The letters are reproduced below :

"In the autumn of the year 62 A.D. in our way of counting time," says the 'Story of Mankind' (pp. 110-114), "Aesculapis Cultellus, a Roman Physician wrote to his nephew who was with the army in Syria as follows :

My dear nephew,

A few days ago I was called to prescribe for a sick man named Paul. He appeared to be a

Roman citizen of Jewish parentage, well educated and of agreeable manners. I had been told that he was here in connection with a law-suit, an appeal from one of our provincial courts, Caesarea or some such place in the eastern Mediterranean. He had been described to me as a "wild and violent" fellow who had been making speeches against the people and against the law. I found him very intelligent and of great honesty.

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A friend of mine who used to be with the army in Asia Minor tells me that he had heard something about him in Ephesus where he was preaching sermons about a strange new god. I asked my patient if this were true and whether he had told the people to rebel against the will of our beloved emperor. Paul answered me that the kingdom which he had spoken was not of this world and he added many strange utterances which I did not understand, but which were probably due to his fever.

His personality made a great impression on me and I was sorry to hear that he was killed on the Ostian Road a few days ago. Therefore I am writing this letter to you. When next you visit Jerusalem I want you to find out something about my friend Paul and the strange Jewish Prophet, who seems to have been his teacher. Our slaves are getting much excited about this so-called Messiah, and a few of them, who openly talked of the new kingdom (whatever that means), have been crucified. I would like to know the truth about all these rumours and

I am,
Your devoted uncle,
Aesculapius Cultellus.

The Nephew's Reply

Six weeks later, Cladius Ensa, the nephew, a captain of VII Gallic infantry, answered :

My dear uncle,

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I received your letter and I have obeyed your instructions. Two weeks ago our brigade was sent to Jerusalem. There have been several revolutions during the last century and there is not much left of the old city. We have been here now for a month and tomorrow we shall continue our march to Petra, where there has been trouble with some of the Arab tribes. I shall use this evening to answer your questions, but pray do not expect a detailed report.

I have talked with most of the older men in the city but few have been able to give me any definite information. A few days ago a pedlar came to the camp. I bought some of his olives and I asked him whether he had heard of the famous man who was killed when he was young. He said that he remembered it very clearly, because his father had taken him to Golgotha (a hill just outside the city) to see the execution, and to show him what became of the enemies of the laws of the people of Judaea. He gave me the address of one Joseph, who had been a personal friend of the Messiah and told me that I had better go and see him if I wanted to know more.

This morning I went to call on Joseph. He was quite an old man. He had been a fisherman on one of the fresh water lakes. His memory was clear and from him at last I got a fairly definite account

of what happened during the troublesome days before I was born.

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Tiberius, our great and glorious emperor, was on the throne, and an officer of the name of Pontius Pilatus was governor of Judaea and Samaria. Joseph knew little about this Pilatus. He seemed to have been an honest enough official who left a reputation as a Procurator of the province. In the year 783 or 784 (Joseph had forgtten which) Pilatus was called to Jerusalem to quell a riot. A certain young man (the son of a carpenter of Nazareth) was said to be planning a revolution against the Roman Government. Strangely enough our own intelligence officers, who were usually well informed, appear to have heard nothing about it and when they investigated the matter, they reported that the carpenter was an excellent citizen and that there was no reason to proceed against him. But the old-fashioned leaders of the Jewish faith, according to Joseph, were much upset. They greatly disliked his popularity with the masses of the poorer Hebrews. "The Nazarene" (so they told Pilatus) had publicly claimed that a Greek or a Roman or even a Philistine, who tried to live a decent and honourable life was quite as good as a Jew who spent his days studying the law of Moses. Pilatus does not seem to have been impressed by this argument, but when the crowds around the temple threatended to lynch Jesus, and kill all his followers, he decided to take the carpenter into custody to save his life.

He does not appear to have understood the real

nature of the quarrel. Whenever he asked the Jewish priests to explain their grievances, they shouted 'heresy' and 'treason' and got terribly excited. Finally, so Joseph told me, he sent for Joshua (that was the name of the Nazarene, but the Greeks who live in this part of the world always refer to him as Jesus) to examine him personally. He talked to him for several hours. He asked him about the 'dangerous doctrine' which he was said to have preached on the shores of the sea of Galilee. But Jesus answered that he never referred to politics. He was not so much interested in the bodies of men as in man's soul. He wanted all people to regard their neighbours as their brothers and to love one single God, who was the father of all living beings.

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Pilatus, who seems to have been well-versed in the doctrines of the stories and other Greek philosophies, does not appear to have discovered anything seditious in the talk of Jesus. According to my informant he made another attempt to save the life of the kindly prophet. He kept putting the execution off meanwhile the Jewish people, lashed into fury by their priests, got frantic with rage. There had been many riots in Jerusalem before this and there were only a few Roman soldiers within calling distance. Reports were being sent to the Roman authorities in Caesarea that Pilatus had "fallen a victim to the teaching of the Nazarene". Petitions were being circulated all through the city to have Pilatus recalled because he was an enemy of the emperor. You know that our governors have strict instructions to avoid an open break with their foreign subjects. To save

the country from civil war, Pilatus finally sacrificed his prisoner, Joshua, who behaved with great dignity and forgave all those who hated him. He was crucified amidst the howls and the laughter of the Jerusalem mob.

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This is what Joseph told me, with tears running down his old cheeks. I gave him a gold piece when I left him, but he refused it and asked me to hand it to one poorer than himself. I also asked him a few questions about your friend Paul. He had known him slightly. He seems to have been a tent-maker who gave up his profession that he might preach the words of a loving and forgiving God, who was so very different from that Jehovah of whom the Jewish priests are telling us all the time. Afterwards, Paul appears to have travelled much in Asia Minor and Greece, telling the slaves that they were all children of one loving Father and that happiness awaits all, both rich and poor, who have tried to live honest lives and have done good to those who were suffering and miserable.

I hope that I have answered your questions to your satisfaction. The whole story seems very harmless to me as far as the safety of the state is concerned. But then, we Romans never have been able to understand the people of this province. I am sorry that they have killed your friend Paul. I wish that I were at home again, and I am, as ever,

Your dutiful nephew,
Cladius Ensa.

The information is sought and given by intelli-

gent, educated, impartial, responsible and honest persons, who want to know the truth and convey it without embellishment or a particular slant.

It reveals the following salient facts :

Jesus hailed from Nazareth and was the son of a carpenter. He called people to the kingdom of heaven and pardoned his enemies, was not interested in politics, nor interested in worldly goods but in the spiritual welfare of the masses and was a *kindly prophet* proclaiming the great love of *one God*, the father of all *living beings*. The letter further shows that even Paul had little to add to the original teachings of Jesus.

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This is the true position confirmed by the Holy Quran in a general outline.

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The Miracles of the Holy Prophet

An extract from Chashma-i Ma'refat by Hazrat Mirza GhulamAhmad, the Promised Messiah. Rendered into English by M. Abdus Subhan.

Claims of foretelling events are seldom credited until verified and the events are found to be actually fulfilled, but even then they remain doubtful and their fulfilment is questioned; but the predictions made by the prophets of God leave no doubts in the minds. As, for instance, the predictions made by the Holy Prophet were of so outstanding nature and they were fulfilled so clearly, that they became to the world as clear as daylight. His predictions regarding his victories and regarding defeats and discomfiture of his enemies and about his triumphal return to Mecca, specially made by him when he had no importance to the Meccans and when he walked in the streets of Mecca alone and solitary, really appeared extraordinary to his enemies, when they were all fulfilled and the vanquished Meccans found themselves completely at his mercy. To talk of conquests and successes at the very beginning of his ministry when he had no following and when he was at the mercy of his enemies and when there was no sign of their fulfilment and when the talk of such things made him only the laughing stock of all was a miracle, the like of which had never been witnessed before. Then again when it is found that every word of his was found to be fulfilled and even now every thing spoken of about the future of mankind, is being fulfilled in every age, it is a clear testimony of the Almighty God that the Holy Prophet is undoubtedly the most beloved of

God and His most chosen Messenger. The Holy Quran is replete with predictions of all kinds and their number is legion. There is a wonderful prediction in the Holy Quran about the Iranian and Roman empires. This prediction had been made on the eve of a victory won by the Persians (Iranians) over the Romans in which the Persians subjugated a portion of the Roman empire. This made the Meccan idolators jubilant as the Persians too had been like them believers in Polytheism. They took the victory of the Persians as a victory for themselves. On this occasion, God revealed to the Holy Prophet that in the end the Romans would be victorious within a few years and the chapter in which this extraordinary prediction had been made in the Quran, has been, therefore, marked as Rome to signalise the event. Further, as the Meccans took the victory of the Persians as a good augury for themselves and as a prelude and a sign of their own victory over the Holy Prophet, God also predicted simultaneously that the very day the Romans would again be victorious over the Persians and the very day the Romans would regain their lost terrtiory, the Muslims, too, would gain a signal victory over the Meccans. As a matter of fact, this prediction had been literally fulfilled. This prediction is couched in the Holy Quran in the following words :

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غلبت الروم فی أدنی الارض وهم من بعد غلبهم سیغلبون

Thus the Europeans too are in a way witnesses to the signs and miracles of the Holy Prophet. Besides this, I cannot refrain from relating here all those influences and blessings of the Holy Prophet of

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which I am a personal observer and of which I have every day experience. I can say with just pride that today, in the whole world, it is only Islam that possesses these special traits and I proclaim to the world that it is Islam alone that perpetually shows the hidden face of God with the living and fresh signs and miracles of God. I also boldly proclaim that all others in the world of whatever religion and faith, are now absolutely deprived of such signs and they are consequently addicted to human worship or are perfect atheists. Undoubtedly, therefore, the manifestor of the face of God, is only the religion of Islam.

May those who have eyes to see and powers to think, ponder and profit.

—: o :—

Arabic is the Mother of all Languages—XI

Sheikh Muhammad Ahmad Mazhar B.A.,LL.B., Lyallpur

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Maxmuller's Mistakes

Maxmuller, (1823—1900) the German philologist, scholar of Sanskrit, translator of the Rig Veda, professor of philology at Oxford, whose greatness is admitted on all hands, rightly remarks that in the matter of etymology the wisest are sometimes misled. With all deference, I am constrained to say, that he himself is no exception to this remark. Maxmuller's obsession is that Sanskrit has 1703 roots which again can be compressed into 500 basic roots. Hence, sometimes he bisects a root into too halves which become quite meaningless. His weakness is Sanskrit to which he tries to mould and trace etymologies. His handicap is the theory that Aryan and Semitic roots are wide apart and therefore he never adverts to Arabic in tracing out the etymologies. No wonder, therefore, that he made many mistakes unwittingly.

He gave a discourse in the Oxford University which covers about 50 pages as contained in his book *The Science of Language*. The following discussion will show how he was utterly misled in tracing out the etymologies given in the said discourse. The reader may consider the following dialogue to have taken place between Maxmuller on the one hand and Arabic language on the other. This dialogue is based on Maxmuller's discourse given at page 315 to 333 of his book, *The Science of Language*, Vol. II.

Maxmuller : " Yudh, to fight and Yug, to join are

based on the root Yu, to join."

Arabic : "You are not right. Yudh is also pronounced as Judh which is a contraction of the Arabic word جاهد (to fight). And Yu is short for Yug which is a changed form of Greek root ZYG, to join *i.e.*, زاوج to join, to pair. Sanskrit alphabet has no Z sound which is conveyed by Y or G. Hence رواج became ZYG in Greek and it is Yug in Sanskrit. G of Yug has been elided and we have YU only."

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Maxmuller : "There is a Sanskrit root MAR which means, to crush, to pound."

Arabic : "Yes, Mar is aphetic of هصر (to stamp the ground —horse). The word hammer in English has retained the letter H. When a horse stamps the ground with its feet, we get a picture of the hammer and its action *viz.*, beating and crushing."

Maxmuller : "R changed into L, and hence Mar became Mill in English and it has adopted 7 forms in the languages noted below :

English	= Mill	Irish	= Meile.
Latin	= Mola	Bohemian	= Mlyn.
Greek	= Myle	Lithunian	= Malu-nas.
O.H.G.	= Muli.		

These close resemblances show that mills were known to Aryans before they spread to the north. Or, they may have borrowed the name from others who were inventors of mills."

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Arabic : "You have again missed the mark. If you were to look into Arabic lexicon you will find the exact word مألة (a handmill) which has assumed the 7 forms noted above, according to local accents. R and L sometimes do interchange. الراء اخت اللام *i.e.*, R is the sister of L. But a sound-shift should not be adopted when you can avoid it. This is a simple rule of etymology, as you know."

Maxmuller : "Miller, molar, mill-stone are based on the idea of grinding and smashing."

Arabic : "Yes, these are formed on the word مألة and not on Mar."

Maxmuller : "To grind a thing is to soften it, hence the Latin word Moll-is soft."

Arabic : "There is no need to import a metaphor here. Moll-is is only aphetic of هلال (soft, flaccid). H has been dropped in the word mollis. Please note that Moll-is is an adjective. It is not connected with ماس (to be soft) which is a different root."

Maxmuller : "Grinding gives the sense of weariness whence Greek MOL-os (worn-out), English Toil and Moil, and Sanskrit Mala-ni (weariness)."

Arabic : "You have again adopted a metaphor quite needlessly. Moil etc., are ملّ to be weary. Toil is=طلح, to be weary."

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*خصائص of Ibni Junni P. 545.

Maxmuller : "The Latin word Malg means, to stroke the udder of cow *i.e.*, to milk. It is based on Mill or Mar."

Arabic : "Malg has nothing to do with Mill or Mar. It is the Arabic word ملق, to suck milk. The word milk is a noun formed on the verb ملق. ملق also means to strike with a stick."

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Maxmuller : "In Greek Malak-os, means soft and sweet."

Arabic : "It is ملق to soften, to smooth. It has nothing to do with Mar or Mill."

Maxmuller : "MOR-os, means foolish. It may have come from Mar and have meant soft."

Arabic : "It is إمر (foolish). It has nothing to do with softness."

Maxmuller : "Mora in Latin originally means time hence delay, *i.e.*, gradual wasting of time."

Arabic : "No need of a far-fetched metaphor *viz.*, pounding hence wasting hence wasting time or delay. Mora is عمر (life-time). Time and delay are of course inter-connected."

Maxmuller : "In Sanskrit Maru means barren, unfruitful soil, hence desert which is based on pounding."

Arabic : "You are miserably mistaken. It is the Arabic word معر (bare soil without plants). There is no question of pounding here."

Maxmuller : "In Latin Mar means sea. Because pounding means killing and sea is dead or stag-

nant water. Greeks, who were familiar with sea, called it TRA-ssu, which means commotion. Of course there is always some uncertainty in these guesses at the original thoughts. But if it is established that there is no other root from which (Mare-sea) can be derived more regularly than from Mar, then we are at liberty to draw some connecting line between the root Mar and its off-shoot."

Arabic : "You need not guess and you need not stretch the idea of pounding to the remotest seas. Your sense of proportion seems to prick you and you seem to be in search of a word which may mean commotion of sea or sea. Here is exactly what you want *viz.*, مار to be in commotion (sea). Whence مور commotion of sea. As for Tra-ssu, it is تار — dashing and swelling of waves. There is no need to twist the root Mar and take it to mean, pounding and dying and then dead water *i.e.*, sea."

Maxmuller : "Mar also means to die *i.e.*, fade."

Arabic : "This is a separate root مر (to pass, elapse). The Spanish root expresses both the ideas *viz.*, MOR-ir, to go out, to die. This is exactly مر *i.e.*, to pass, elapse."

Maxmuller : "In Sanskrit Mur-ti, means body *i.e.*, decaying whence Mortal. Brotos means mortal. Brotos is also based on Mar. In Sanskrit Mar-ta means man *i.e.*, dying. Latin has Mori, to die.

Arabic : "MUR-TI, and Mar-ta of Sanskrit, MORI of

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Latin and mortal of English are based on مر (to pass away, to elapse). Bro-t-os, is based on بار (to perish) which is not cognate with mortal."

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Maxmuller : "Maru-T, means storm *i.e.*, smasher."

Arabic: "No. It is مور *i.e.*, commotian of sea hence storm."

Maxmuller : "Mar was used in the sense, if not of dying, at least of killing."

Arabic : "Dying is مر (to pass away). But dying is the opposite of killing. It is مار (to shed blood), a different Arabic root."

Maxmuller : "Mar means dust *i.e.*, grinding of stone."

Arabic : " No. مار means to raise dust — wind, hence مور (dust raised by wind)."

Maxmuller : "In Sanskrit Mridu (soft) is based on Mar =Mal *i.e.*, to grind."

Arabic : "You are pitiably wrong مرد (to soften) is the true root."

Maxmuller : "In Sanskrit Mridh means killing hence enemy."

Arabic : "Mridh is مرد which means to cut, to rebel, whence مريد rebellious *i.e.*, enemy. It is a distinct Arabic root."

Maxmuller : "The English word *smart* has been well compared with Mord-era. 'A wound smarts' means, a wound bites or hurts."

Arabic: "Please note that the word smart means to gnaw. It also means lively and brisk. The letter S in smart is admittedly a surplus letter by way of prosthesis and the root is only

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Mart which is مرط (to bite with tooth, to gnaw). This is what you mean by 'a wound bites or smarts'. There is the other Arabic word عمرط (brisk, young, bold). So the word smart is a homonym of مرط and عمرط. It has no connection with Mar which means to pound. Biting is not pounding.

Maxmuller : "The English word Mild means soft. It is based on Mar=Mal, *i.e.*, pounding."

Arabic : "It is a distinct Arabic root ملد, to be soft, tender; أملد soft. It is not Mar or Mal."

Maxmuller : "The English word Melt is also based on Mar *i.e.*, to crush, hence soften and melt"

Arabic : "Not at all. Melt is only metathesis form of مطل (to melt or beat iron)".

Maxmuller : "The Latin word Marc-us means a hammer. It is based on the Sanskrit word Mris which means gentle stroking *i.e.*, Mar."

Arabic : "It is again a separate Arabic root ; *viz.*, مرث (to soften a thing)".

Maxmuller : "The fate and fortune of this one root *Mar* show the unlimited sway of metaphor in the formation of new ideas."

Arabic : "No doubt, metaphor plays its part in the development and growth of language but you have unnecessarily imported metaphors in tracing the above 18 distinct roots to one Sanskrit root Mar. If you had just looked into the Arabic lexicon you could not have failed to find exact words answ-

ering the above ideas. Mar and Mal are separate roots. You have overloaded the Sanskrit root Mar with heterogenous ideas as shown above. These metaphorical and poetical conceptions have made Sanskrit quite unintelligible. Again this sort of stretching, twisting and wire-drawing has made the philologists dub all language as illogical, man-made and not God-given. You can easily see that this charge against language utterly fails in the light of Arabic language which is the mother and original source of all languages. By a series of mistakes ou have mixed up 18 distinct Arabic roots into one Sanskrit root Mar. The Arabic roots as shown above are :—

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1. مأله a mill.
2. مل to be weary.
3. همال soft.
4. ملق to suck, to soften, to strike.
5. همر to stamp the ground—horse.
6. إمر foolish.
7. عمر life-time.
8. معر bare soil.
9. مور commotion of sea.
10. مر to pass away.
11. مار to shed blood.
12. مور dust raised by wind.
13. مرد to soften.
14. مرط to gnaw.
15. عمرط brisk.

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16. أملد soft.

17. مرث to soften.

18. مطل to melt or beat iron.

They are all independent and separate Arabic roots. Your ramifiction of the Sanskrit root Mar is palpably wrong and absolutely imaginary.

And verily, I believe that if you had been alive this day, you would have frankly admitted your mistakes in the light of the fore-gone discussion."

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Ahmadiyyat is a Challenge

(Church Magazine)

Sheikh Nasir Ahmad, Zurich

The Church in Switzerland has taken an unprecedented step in underlining the "danger" it apprehended on the part of Islam. A bi-monthly magazine, "Wanderer", which is the organ of the *Swiss Evangelical Missions Council*, has devoted its entire issue number 5 to the activities of the Ahmadiyya Movement in the world in general and in Switzerland in particular. This is not a lonely attempt, the following ten missionary societies are at the back of this Missions Council : Mission of the Brotherhood Community, Basler Mission (world famous missionary society), Methodist Church Mission, Paris Mission, Swiss Evangelical Jewish Mission, Swiss Mission in South Africa, Swiss East Asian Mission, Phil-African Mission in Angola, Swiss Evangelical Mission for Muslims, Orient Mission. The inner title page carries a sketch of the Eastern Hemisphere with the following note in-set :

> "This issue of the "Wanderer" reports on the Indian Ahmadiyya Movement in Islam which has won followers all over the world and is now building a mosque in Zurich also. Its highly-set goal is the union of all religions in the world in the framework of Islam....."

The article itself carries the heading : "There is no false teaching without a mixture of truth in it." The author digs deep in the history of the Ahmadiyya Movement and uses thereby, although in a distorted manner, many of the publications which we have brought out in recent years. It traces the foundation of the Movement, quotes the writings of the Promissed Messiah, cites some of his prophecies, deals with some theological arguments between Islam and Christianity and makes a mention of the organisation of the Movement, with Headquarters at Rabwah, and shows in which countries our Missions are working. The mosques built in Europe are mentioned, the translations of the Holy Quran

and the aims and objects of the Tahrik-i-Jadid are stated in detail. Even a full page of our German translation of the Holy Quran is reproduced.

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In 1947 we distributed a specially printed leaflet with a picture of the tomb of Jesus Christ in Srinagar, Kashmir. The whole leaflet is reproduced and commented upon. "It was not a minor sensation when in 1947 three Indians (missionaries) distributed leaflets, on the occasion of the Zurich Boys' Rifle Shooting with a prominently printed heading "Jesus Christ did not die on the Cross ! His tomb found in India", goes on the magazine. It emphasizes that Ahmadi Muslims are infused with a spirit which Christians should duly take notice of. The Ahmadies are not an ordinary people. They are determined to spread Islam all over the world. They have a firm conviction of the truth of their Mission. They are thoroughly conscious of it. Here the author quotes some of the prophecies of the Promised Messiah about the future of Islam. "The Movement, which seeks to unite all Muslim sects and denominations in the one true Islam, is spreading fast.... .The *Khilafat* has aquired a great significance. In the brochure "*Ahmadiyya*" (by S. Nasir Ahmad), we read : "Through him (the Promised Messiah) God had manifested Himself for the first time in our age. The second manifestation of God was to be through the *Khilafat*", says the magazine, and then goes on to mention the various phases of opposition which the Movement has had to face. Referring to the missionary work within the framework of *Tahrik-i-Jadid*, it says : "As the first missionary Nasir Ahmad came to Europe, the missionary who is working in Zurich...An appeal was addressed to the entire Swiss nation. In Zurich was held a press conference which was attended by a number of Muslim missionaries from the different countries in Europe. Then followed publications. Now a monthly magazine in German under the name of "Der Islam" is also published in Zurich. In the meanwhile, the Movement has extended itself to many other parts of the world." Here follows a long list of Missions and the author confesses : "Truly, an impressing growth ! We may very well not overlook it !" Then mention is made of the editions of

the Holy Quran in various European languages and of mosques which have been built or are being built. On the future of the Movement, a passage from the Introduction of the Holy Quran, written by Hazrat Khalifatul Masih II., is quoted :

> "Compared with the resources of the world, our resources are pitiful. Yet we are assured that in spite of the severest opposition, the dominion of the Quran will be firmly established. The sun may move out of its course, the stars may leave their appointed places, the earth may stop in its revolution, but nothing and nobody can now obstruct the victory of Islam and the Holy Prophet ....."

The author reiterates : "I refer once again to the high sense of Divine mission of the Ahmadis. They are convinced that all religions and all peoples are to be united in the name of their Prophet. He, Mirza Ghulam Ahmad, or Jesus Christ ? That is the question !

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"The Ahmadiyya Movement with its surge and its astonishing successes is for us Christians—and particularly our young people — a challenge. When such a great effort can be applied in the service of a contestable thing, ought not then we too put in our faith and zeal for the *one* who gave us his life and whom God has attested to and confirmed through raising him from the dead and making him our Master. Through nothing and through no one, may he come from Arabia or India, from America or Russia, shall the one name Jesus be eclipsed or rather displaced for us."

Since this publication is the first of its kind in Europe, it constitutes a mile-stone in the hisrory of our *Tabligh* in the West. Never before has the Church taken such notice of us, as to devote one entire issue of its magazine to our activities.

We are now entering a new phase. The challenge has been recognised.

Islam and Self-Renunciation

Ch. Abdus Salam Akhtar M.A.

All ends require means. And the greater the end, the sterner is the effort required to achieve that end. If material successes demand a good amount of sacrifice, for one has to burn midnight oil in order to solve a problem, or to secure a degree, the amount of sacrifice involved in acquiring spiritual bliss, in this life and the hereafter, can well be imagined. That is one reason for the fact that all religions, more or less, have emphasised 'Renunciation' as one of the important means, rather an indispensable postulate, for attaining bliss, *Nirvana* or salvation.

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Why Renunciation ?

As referred to above, the necessity of Renunciation is evident. Religion lays down a code for the reformation and betterment of life, both for the spiritual as well as for the secular ends. It is impossible that a person may be honest and chaste in his mind, without being honest and chaste in his actions and deeds. And these virtues, like all others require cultivation. Just as abstinance from the sources of disease gives an impetus to the effectiveness of drugs, so also, abstinance from sin and evil accelerates virtue and helps its firm retention.

Renunciation implies denial. But it is not a forced obligation. When an individual struggles to achieve spiritual purification, he has to renounce all that impedes his progress, and make use of things which tend to help him on his way. Baser motives and animal desires have been an obstruction in the way of spiritual illumination, and therefore they have either to be discarded or sublimated. Renunciation, therefore, implies a voluntary submission to the idea of law, and a whole-hearted *will* to merge with the Divine.

There is, however, another aspect of the question which deserves consideration, and that is the psychological aspect. Whatever be the nature of the 'Absolute' or the 'Divine power', or even his conception in the human mind, the truth remains that man

finds himself attracted towards an Unknown, Mysterious, Universal Power, whose picture, however hazy, obscure, and incomplete it may be, remains the nucleus of his spiritual devotion. By instinct, he spreads his hands of prayer to the Almighty in the event of necessity, or for fear of pain, and expects that his wounds will be healed and his cries heard. This phenomenon which is unquestionably common among all the classes of beings, high or low, white or coloured, cannot be termed as merely racial or biological.

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Besides this instinctive urge, the natural yearning to identify himself with the will of God, makes a man speculative as regards his conduct. He feels that the pursuit of animal pleasures and an unrestricted working of his wishes and desires, does not quite keep pace with his idea of love of God. Unless of course an individual is permeated by an over-whelming lust or blinded by the greed and thirst for power and wealth which experience is never uniform throughout the life, man feels that some measure of renunciation is necessary to acquire Divine communion and happiness. After all, what prompted Buddha to forsake all his princely comforts to realize THAT of which in the beginning he had no idea at all. That was an undefinable urge within him, which led him to an undefinable goal. He did feel that with all the luxuries surrounding him, it was not possible for him to know for himself the real life created by God.

In our own times, Hazrat Ahmad of Qadian set an example of a life led in pursuit of the highest ideal. Reference to his works and teachings, will be made in the sequel, but it is appropriate to point out that in spite of possessing means of ease and opulence he spent most of his time in the mosque, meditating, fasting and praying.

The Hindu idea of Celibacy

The purpose of this essay is not only to show the importance of the spirit of renunciation in religious consiousness, but also to show as to how, at different stages of human development, it has either been exaggerated or overlooked altogether. The Hindu code of life gives us a strange picture of the various

periods of life, but whether they are practical, may safely be left to the readers to decide for themselves.

"The *Brahmachari* (bachelor) should marry at one stage of his life; but then after sometime, having control over his senes, and functions, he shall go to the forest, forsaking all, for meditation, worship and prayers . . . "[1]

"When a man of the family should see the son of his son born, he should go to the forest for prayers."[2]

"Leave the food of the town; remove all comforts of home life, entrust thy wife to thy son, and depart for the jungle."[3]

"Enwrap a leather belt or a canvas; keep the beard, the hair, and the moustache unshaved, and bathe."[4]

"Whose soul is filled with the Light of Knowledge so it does not falter; to him the clay, the stone or the gold are all one. He alone is the 'Yogi', for he has realized him."[5]

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The above extracts from the most recognised books of authority on Hindu conduct of life show that *Renunciation*, according to the Hindu faith is a total severance of relationship with the average life in this world. It is considered that spiritual purification can be obtained only after complete separation from this life. In other words, family, business, and all professions pertaining to human conduct, serve as impediments or encumberances to spiritual achievements.

How far this view is tenable in the present set-up of life, can be seen and judged by any one, who has an idea of responsibilities of this life, and the rights and obligations he has to undertake. Yet an over-all commentary would be more appropriate, if we make a comparative study of the Christian idea of Renunciation, and its practicability in this life.

Christian idea of Renunciation

The present state of Christendom is a clear indication of the irreconcilable division between the church and the state. The clergy, as a whole, have nothing to do with the work-a-day world, lived by a Christian man of science and civilization. In fact, this disparity has been so much accentuated that religion itself has been reduced to a

theory, to be worked and operated only by a special class of people termed as the ecclisiastical order. Quite logically, this theoretical division has led to an ideological incongruity between the spiritual and the temporal. The church has been supposed to be a matter for the priests, and if for common man, that only on Sundays or on Easters, after which the common man is left free to revel and enjoy. Yet this idea of total celibacy and separation was never prescribed by Jesus Christ, though, of course, his bachelor life certainly augmented this notion. It was only in the time of St. Paul, that we find a new Order, comprising of individuals, divorced from the life of this world. The Encyclopaedia Brittanica speaks of the development of celibacy in the following way :

> "Christ commended celibacy for the sake of the Kingdom of heaven,[6] but did not prescribe it ; and St. Paul praised virginity as better than marriage."[7]

> "Celibacy was a common practice among the early Christians, who were inspired by the example of Christ; the virtues of self-control and self-denial, and the freedom from family cares, which would leave greater liberty for prayer, contemplation, and apostolic activity and would win the confidence and respect of the people. The practice was not confined to the clergy, but it became by Church law, an obligation for those who wished to embrace clerical state".

> "While no strict law of celibacy existed during the first three centuries of Christianity, its practice was an honour among the clergy from the time of the apostles. Tertullian admired the number of celibate clergy and Origen contrasted the spiritual fatherhood of the New Testament with the carnal paternity of the Levites of the old Law."[8]

This extract from the most authoritative record of the development of Christian faith shows two things :

1. Renunciation was considered essential for spiritual purification, even by Jesus Christ himself.
2. Renunciation was interpreted as total seclusion or ab-

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stinence from secular obligations by the later saints.

Here we find close analogy between the two ideologies of Hinduism and Christianity. Both emphasised Renunciation, and interpreted it almost uniformly, saying that spiritual bliss could not be obtained except by renouncing the worldly possessions which include property, family, position and prestige.

Now apart from a serious metaphysical question as to why God created all these things, if they had to be ultimately renounced, one faces a psychological truth which cannot be dispensed with at all. If the love of one's wife, son, or daughter is detrimental to the love of God, or is to be taken as an encumberance, why has it been made a part of human nature itself ? The desire for procreation is as natural, as a sense of rightful possession. If they are to be renounced as a means of attaining spiritual purification or bliss, does it not sound contrary to Nature itself ?

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Islam adopts a new outlook

The answer was made by Islam. God says in the Holy Quran :

وجعلنا فى قلوب الذين اتبعوه رأفة و رحمة و رهبانية ابتدعوها
ما كتبناها عليهم إلا ابتغاء رضوان الله فما رعوها حق رعايتها ،
فآتينا الذين آمنوا منهم أجرهم و كثير منهم فاسقون .

"And we instilled into the hearts of those who followed him (Christ) compassion and courtesy while 'Renunciation' they initiated themselves; We did not prescribe it except for the sake of Will of God. Yet they did not realize its value, as they ought to have done ; (hence) We rewarded those, among them, who had true faith, though most of them were evil-doers." (57 : 28)

The Holy Quran, in these verses categorically affirms that 'Renunciation' aimed only at the will of God, but those who followed it, did not quite realize its value, for most of them fell into the paths of evil. In fact, the study of the Holy Quran shows that the purpose of Divine Will is not to instil into the

human mind a desire for Renunciation, but to inculcate the idea of Self-Renunciation.

Renunciation and Self-Renunciation

Hazrat Ahmad, the Prophet of this age, has clearly discriminated between the two tendencies, and emphasized the importance of self-renunciation by saying that *Islam does not enjoin upon the people to* FORSAKE *this world, but to LIVE in this world, and yet be out of it.*

In his *Malfuzat* (the record of his sayings and utterances) he says :

> "I do not ask you to forsake this world, your families, businesses and professions ; Islam does not consider it appropriate. Renunciation is not the object in Islam. The true object of creation is worship. If man vitiates his own self, or molests his own powers (by a wrongful course) God does not care for him. Says the Holy Quran :
>
> قل ما يعبؤ بكم ربى لو لا دعاؤكم
>
> The Holy Prophet (may peace and blessings of God be upon him) has said :
>
> لا رهبانية فى الاسلام
>
> *i.e.*, there is no celibacy in Islam.
>
> When a person inculcates in himself the qualities required of a Muslim *i.e.* the qualities of obedience and amity, he needs to have no recourse to rigours of mind and body, or the practices of self-denial and renunciation."[9]

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These words throw a flood of light on the significance of self-denial and self-sacrifice in Islam. What is required of a Muslim is not to detach himself from the demands of this life, but to sublimate himself from the baser desires and acquire purification of his mind, soul and body. In other words, what is required is not renunciation, but self-renunciation.

References

1. Ibid. 6. 1.
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5. Ibid. 6. : 8
6. Matt. 19 : 12
7. 1 Cor. 7 : 7, 32 : 4
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Creation of Life

Mr. Bashir Ahmad Orchard

There was an epoch in the history of the universe when the planet upon which we live was non-existent; and this period embraced thousands of millions of years. While billions of other worlds were shining in space, the earth was yet a creation of the future in the plan of Allah, the Lord of all the worlds.

Latest scientific research declares that the age of the earth is at least four thousand million years ; and the age of the universe is serveral times older.

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How the earth assumed its present spherical shape, as a revolving satellite of the sun, still remains a hypothesis, although several interesting theories have been advanced. The latest of these is that our planet resulted from the explosion of a star which was a twin of the sun. The explosion generated a gaseous cloud which was captured by the sun's magnetic force ; it then slowly condensed and solidified into planets ; and our world is one of them.

Hundreds of millions of years passed during which time not a vestige of life subsisted on the earth. Our globe was a fiery molten mass. Eventually it began to cool gradually and in the process its surface may have wrinkled forming mountains and depressions. Then when it had cooled appreciably the enveloping vaporous gases of oxygen and hydrogen started to condense and incessant heavy rain fell for many years ; the earth's barren crust became freshened with the water of life :

"And we made from water every living thing"
(Quran 21:31) .

In this verse Almighty God has revealed a great secret which lies at the root of all life. It is a revelation in harmony with scientific research which declares that life originated in the sea. How it formed at the outset we do not know. But we do know that in the depths of the waters protoplasm was created and from it plant and animal life evolved.

The origin of the first shape of life can be traced back to the sea. Life depends on water. The human body is made up of about 70% water.

There are other passages in the Holy Quran which, on superficial reading, may appear to contradict the foregoing verse in which it was stated that every living thing was made from water. Here are two such passages :

"And Allah created you from DUST". (Quran 35 : 12)

"And He began the creation of man from CLAY".
(Quran 23 : 13)

The Holy Quran is the word of God. Every word is pure revelation from Him :

"We have revealed it — the Quran — in Arabic that you may understand". (12 : 13)

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Being the revealed Word of God there is no possibility of contradictions existing in the Holy Book :

"Will they not then meditate upon the Quran ? Had it been from any other than Allah, they would surely have found therein much disagreement." (4 : 83)

The passage stating 'And Allah created you from dust' does not contradict the passage 'And We made from water every living thing.'

It is agreed by most scientists that at one time the earth was a fluid ; it then became molten and eventually solidified into rock. Torrential rain followed ; then the first forms of life were born in the sea. We now understand how through the ageny of water living organism was created.

Man is a comparative newcomer on the earth. In the animal world he was the last to be fashioned.

The seed of man blossemed forth from the dust but without the action of water there would have been no dust, therefore the supposed contradiction is reconciled. Let us look at the alliance between dust and water :

There was a time when the surface of the earth was hard rock ;

and in it lay latent the seed of all life awaiting the day when it would be transmuted into active substance and intelligence. When rain descended, much of the earth's rocky crust was pulverised into tiny particles ; erosion also commenced its destructive work ; mountains were eaten and worn away. These particles were washed away in the water and so sand spread over beds of the oceans ; and from that sand which lay submerged in water were to appear the first movements of life.

Life appeared with the union of dust and water. Although man was not to take his bow until hundreds of millions of years later, the dust from which he originated resulted from water.

The third passage states 'And He began the creation of man from clay.' Clay is earth in general. There is therefore no contradiction between the verses of the Quran which state that life was created from (a) Water, (b) Dust, (c) Clay.

The inception of life took place in the sea ; later spread over the dry surface of the globe. As the waves lapped against the shores, plant and living creation sprang up around the water's edge. Sometimes earthquakes below the oceans would cause mighty cataclysms ; dry land became submerged while vast expanses of the sea floor became terra firma. Geologists tell us that at one time North Africa was covered by the sea ; much of the Pacific Ocean was once a dry continent ; and Europe and North America were united by a piece of land extending from Ireland to Newfoundland.

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Creatures of the sea were succeeded by :

(1) AMPHIBIANS : Animals that live both on land and in the water.

(2) REPTILES : Animals that creep or crawl.

(3) MAMMALS : Animals with a spinal cloumn whose young feed upon milk from the mother's breast. There are some mammals which live in the sea such as the whale.

Man is the last of the mammals.

A recent annoucement by a group of scientists disclosed that the age of the world is at least four thousand million years. It

is also considered that life in one form or another has existed for two thousand million years. Yet man, in his present form only appeared on the scene within the last twenty five thousand years ; and some anthropologists think not longer than ten thousand years.

How can we be sure that living creatures dwelt on the face of the earth hundreds of millions of years ago ? and how can we know what they were like ?

Knowledge of prehistoric creatures and the age in which they lived are determined from fossils and rocks. Fossils are traces of plants or animals which have left an impression or have been preserved in rocks.

Let us lift the veil of the past upon a scene five hundred million years ago ; a languishing monster of that age sinks upon its knees and dies in the sultry swamps. Time watches its heavy carcass slowly sink into the mud and layer upon layer of sediment settle above. Chemical action gradually changes the clay into rock and embedded within is the skeleton of the beast wherein it remains until it is discovered by excavators in modern times.

Although the fossil has not been exposed to human eyes, there still remains the task of estimating its age. This is deduced from knowledge of the action of uranium which is found in rocks. Uranium is a chemical which gives off a gas called helium and leaves behind a type of lead. This process always proceeds at the same rate. The age of the rock is known by comparing the amount of uranium with the quantity of lead present.

One of the oldest rocks whose age has been discovered by this means is in Western Russia. It is eighteen hundred and fifty million years old.

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Biblical discrepancies on creation

The unknown author of the book of Genesis has given an acount of the creation. It contains so many inconsistencies that it would be a travesty on God's Majesty to declare the writing His Revealed Word. The writer informs us that it was on fourth day of creation that God made the sun and the moon ; and that the purpose of their creation was to give light upon the earth :

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"And God said, 'Let there be lights in the firmament of the heavens to seperate the day from the night; and let them be for signs and for seasons and for days and years, and let them be lights in the firmament of the heavens to give light upon the earth.' And it was so. And God made the two great lights, the greater light to rule the day, and the lesser light to rule the night; he made the stars also. And God set them in the firmament of the heavens to give light upon the earth, to rule over the day and over the night, and to seperate the light from the darkness. And God saw that it was good. And there was evening and there was morning, a fourth day." (Genesis 1:14-19)

If God had not created the sun until the fourth day then upto that time the world, if it were possible for it to exist in its absence, would have been enveloped in total darkness; for as far as our world and the other planets are concerned the sun is the source of light; yet according to the writer of Genesis light and darkness, day and night, had been brought to pass on the first day:

"And God said, 'Let there be Light'; and there was light. And God saw that the light was good; and God seperated the light from the darkness. God called the light Day, and the darkness he called Night, And there was evening and there was morning, one day." (Genesis 1 : 3 - 5)

The foregoing inconsistency may be classified as an absurdity; and so may be the one to follow wherein the writer would have us believe that on the third day the earth brought forth all manner of vegetation, plants, trees, fruits, etc. Let it be remembered that the sun had not yet been created:

"And God said, 'Let the earth put forth vegetation, plants yielding seed, and fruit trees bearing fruit in which is their seed, each, according to its kind. And God saw that it was good. And there was evening and there was morning, a third day." (Genesis 1 : 11 - 13)

All life depends upon the sun. Cosmonogy suggests that the earth itself was created by solar action. This may or may not be true; but it is known for certain that no form of life could exist on our planet without the presence of the sun. It is

solar gravity which keeps the earth rotating on her orbital path ; and were it not for the influence of the sun, this orb upon which we live would be a frozen ball hurtling on and on through immensity of space,

These two discrepancies which have been brought to light appear in the first chapter of the Bible. They explode the legend that the writings in question are the Word of God. In fact we would not expect such glaring errors even to come from the pen of a scboolboy.

These Biblical blunders are not all ; in the very next chapter there has been recorded a second account of the creation which contradicts the first one. In the first chapter we learnt that all the creatures of the earth were made before man (1 : 24-26) but in the second chapter we learn the act was reversed :

> "Then the Lord God said, 'It is not good that man should be alone ; I will make him a helper fit for him. So out of the ground the Lord God formed every beast of the field and every bird of the air, and brought them to the man to see what he would call them ; and whatever man called every living creature, that was its name." (2 : 18,19)

Here we are told that man was alone ; in consequence God created the animals. But in the first chapter we are told that first 'God made the beasts of the earth' and 'everything that creeps upon the ground' ; and then God said 'Let us make man'.

May the day hasten when all mankind will turn for guidance to THE HOLY QURAN which is the only book containing the perfect word of God :

'This is a perfect Book'. (Quran 2 : 3)

All praise is due to Allah, the Lord of all the worlds.

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